



VOL. XXIV. 行發日一月一十年三和昭 (行發日一回一月每) 可認物便郵種三第日八月七年八十三治明 No. 11.

WORK AMONG CHILDREN

SPECIAL ARTICLES:

Sunday School Work in Korea

James K. Chung

Why Organize Week Day Church Schools?

Trans. by H. E. Blair

Daily Vacation Bible Schools at Work

Kim Hyung Sik

The Field of the Religious Educator

John V. Lacy

Through Southern Korea in 1889

The Late Dr. G. H. Jones

NOVEMBER, 1928.

SEOUL, KOREA.

"It is a Far Far Better Thing"



"It is a far, far better thing"—with apologies to Sir Martin Harvey. Our readers will appreciate the cartoonist's happy suggestion and will most certainly wish to see for themselves in what way the New Ford car earns such a title as this.

Call or telephone

Demonstrations without obligation

SALE AND COMPANY, LTD.

Authorised Ford Dealers

Seoul, Chosen

The Korea Mission Field

EDITORIAL BOARD

Editor-in-Chief: MISS ELLASUE WAGNER

Associate Editor: REV. WM. C. KERR

REV. B. W. BILLINGS, D. D.	REV. R. C. COEN,	REV. R. A. HARDIE, M. D.
MR. GERALD BONWICK,	MISS M. TROXEL,	MR. HUGH MILLER,
REV. W. M. CLARK, D. D.,		MR. H. H. UNDERWOOD, PH. D.

Contents for November, 1928

ILLUSTRATIONS :—

	Frontispiece
Three Sunday School Leaders of Korea Daily Vacation Bible School at Hai-mi	do
SUNDAY SCHOOL WORK IN KOREA Rev. James K. Chung	221
WHY ORGANIZE WEEK DAY SCHOOLS IN KOREA ? Translated by Rev. H. E. Blair	224
DAILY VACATION BIBLE SCHOOLS AT WORK IN KOREA Rev. Kim Hyung Sik	226
THE FIELD OF THE RELIGIOUS EDUCATOR IN KOREA Rev. John V. Lacy	22
MEET MY FRIEND—REV. YI KI PONG Rev. J. S. Nisbet, D. D.	228
A JOURNEY THROUGH SOUTHERN KOREA IN 1889 An Extract from the Journals of George Heber Jones, D. D. (Edited by Harold J. Noble)	230
THE FEDERAL COUNCIL, 1923 Miss Lavelette Dupuy	234
A YEAR WITH THE S. P. C. A. OF CHOSEN Mrs. Thomas Hobbs	235
THE WEAK THINGS OF THE EARTH, Chapter XI. "Kim Sun Kwan's Story"—Miss Ellasue Wagner	237
TWO YEARS' WORK FOR THE JAPANESE IN CHOSEN Miss M. Leila Winn	238
CONTESTS AT CHAIRYUNG Mrs. R. K. Smith	240
AN EPOCHAL WOMEN'S MEETING AT TAIKU	241
"WORLD DOMINION" A Review	242
NOTES AND PERSONALS	240

PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA.

Business Manager.—MR. GERALD BONWICK, *Christian Literature Society of Korea, Seoul, Korea.*

Subscription:—Annual Subscription, including postage in Korea, Japan and China, ¥2.50; including postage to America, Great Britain and other parts of the world, ¥3.50 (\$2.00 gold or 7s.6d). Single copies, 25 sen.

Business matters and subscriptions should be addressed to **MR. BONWICK** as above. Remittances from countries other than Korea and Japan should always be sent by **Foreign Money Order** or personal cheque. Please do not send stamps or Domestic Money Orders. If preferred, subscriptions may also be sent to any of the following:—

PUBLICITY DEPARTMENT, 156 Fifth Avenue, New York, U. S. A.

MISS CARRIE R. PORTER, Lambuth Building, Nashville, Tenn., U. S. A.

MISS CARIE R. PORTER, Lamouth Building, Nashville, Tenn., U. S. A.
REV. A. E. ARMSTRONG, Wesley Building, Queen St. West, Toronto, Canada.

GRASS BLADES FROM A CINNAMON GARDEN

by Miss Lilian Miller

This book is a unique thing. The poems are pure songs, dealing with Korean and Japanese subjects. Each copy has four wood-cuts in color, by the authoress, entirely printed by hand; the paper is hand-made and the make-up is distinctly Oriental in every way. The rich red covers are particularly appropriate for

CHRISTMAS

ORDER NOW FOR MAILING ABROAD

Price Yen 4.50 or \$ 3.50 gold

THE CHRISTIAN LITERATURE SOCIETY
OF KOREA

World Dominion Press Publications

WORLD DOMINION.

An International Review of Christian Progress. A Unique Magazine—Surveys the World—Advocates widespread Evangelism—Is the Authority on the Indigenous Church.

Issued Quarterly. Annual subscription 4/6 post paid. (£ 2.40)

THE SURVEY SERIES. New volumes are being added from time to time to this series, forming a survey of the World.

THE INDIGENOUS CHURCH SERIES.

Startling and suggestive. Should be read by every missionary in the world.

Particulars on application.

World Dominion Press,
1 Tudor Street, London, E. C. 4., England.



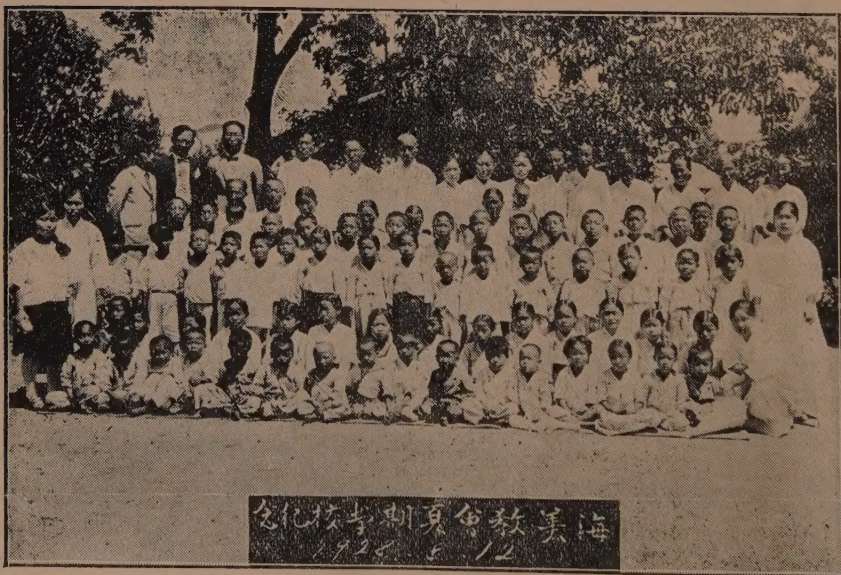
REV. JAMES K. CHUNG
Asst. General Secty of the
Korea Sunday School Asso-
ciation.



REV. J. C. HOLDCROFT
General Secretary of the
Korea Sunday School Assn.



REV. KIM HYUNG SIK
Secretary of the
D. V. B. S. for
Korea



The Daily Vacation Bible School at Hai-mi,
South Choong-chong Province

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXIV.

NOVEMBER, 1928

No. 11

Sunday School Work in Korea

JAMES K. CHUNG

THE CHURCH IN KOREA has been following the example of our Lord more closely in recent years. In other words we have been trying to learn His teaching method as well as His preaching method. "Teacher" was His most familiar title; 'learner' or 'disciple' was the name given to His followers. The transformation whereby a group of Galileans was enabled to turn the world upside down is proof of the amazing efficacy of His work. We shall learn little if we are content to leave unexamined the whole process by which He trained them; if we study it in the light of sympathetic knowledge, we shall discover with what patience and insight, sensitive understanding of their needs, and mastery of resource in meeting them, He led his pupils step by step to the consummation of Pentecost. We have presented to us in the Gospels both the aim and characteristics of His method and also a general outline of the stages in the process of its application."

The aim of the teaching of our Lord was that He might enable men to be set free from self-regard and so filled with love for God and their fellows that they might themselves enter into the very life of the Eternal.

As we study the record of His teaching we find in it three principles which are as follows:

1. The principle of freedom: Our Lord

never forced upon His hearers that for which they had not ears to hear.

2. The principle of fellowship: His richest teaching was given within the community of His followers. They shared with Him a way of life in which, not only by His lessons but by the intimate contacts of close intercourse and common pursuits, their individualities were expanded.

3. The principle of life: He was concerned with the development of personality, and with instruction, which was only a subsidiary means to the larger aim.

With the same aim which Christ held and following the principle which our Lord followed, we have been honestly attempting to teach the words of God to our children within the Church as well as outside of it.

The statistical tables given below will indicate the scope of the activities of Sunday School work in Korea. There are in Korea 5,252 Sunday Schools in which 255,309 pupils are studying every Sunday and are taught by 26,106 teachers. Though it seems that we have a large number of Sunday School pupils, still, when it is compared with the twenty million of Korea, it is only 1.4% of the population. Our work aims at no less than teaching the Word of God to the whole people. "The harvest is white in the field now." For this supreme task we need a great army of well-

THE KOREA MISSION FIELD

trained teachers and officers for bringing in the sheaves. In order to provide acceptable teachers we have given much time and attention to training them. The first two years we offer studies in Bible and Church History, Sunday School Organization, Pedagogy and Psychology. The third year one can take a specialization course such as those in Cradle Roll, Beginners and Primary Departments. Many teachers have taken these courses at home by correspondence, and others in S. S. Teacher Training Institutes, in Bible Institutes or Bible classes.

It may be interesting to note the figures in the training of Sunday School teachers according to two different denominations.

I. M. E. Church, South.

Name of District	Training schools	Teachers in training
Choon-chun.....	2	136
Chul-won.....	2	47
Seoul.....	1	15
Songdo.....	3	163
Songdo north.....	1	34
Wonsan.....	1	22
Total.....	10	416

II. M. E. Church.

Name of District	Teachers in training
Chemulpo district.....	50
Chemulpo city.....	50
Kongju.....	50
Hongsung.....	50
Wonju.....	50
Yeng Byen.....	50
Chun-an.....	50
A normal school in Seoul	23
Total.....	373

In addition to the institutes held for the training of teachers, the M. E. Church provides a correspondence course for those who cannot take advantage of the regular institutes. This course is finished in nine years. It is reported that 823 persons take these courses, which are divided as follows: There are 156 in the first grade, 289 in the second, 91 in the third, 74 in the fourth, 47 in the fifth, 49 in the sixth, 36 in the eighth and 54 in the

ninth grade. 99 have already graduated from this course, 49 of them graduating this last year.

In the Presbyterian Church there are three methods of training teachers. One of these is the regular Normal School course which is given in the Pyengyang Seminary. This school graduated 10 teachers and now has 30 teachers in training. The second method is the old plan which was used extensively from 1924—26 and is being followed in certain places in the country. Under the old plan 5 courses in the Bible, organization, method, psychology and specialization were offered. In each of these courses ten hours of intense instruction were given and thorough examinations were required. In nine Presbyteries, 190 took the course in Bible, 193 in organization, 567 in method, 243 in psychology and 61 in specialization, making a total of 1,254. This is not the total number of teachers in training, but is the total of examinations in several courses taken by the teachers in training. Many of these teachers in training took more than one course at a time. There are 470 who took one course only, 338 two courses, 41 three courses, 13 four courses; and none has yet completed the fifth course, making a total of 861 teachers.

The third method is the new plan which was put in operation in 1926. The difference between the old and new plans is in the training method. Under the old plan ten hours of instruction and examination were required, but the new plan requires the completion of the given text book for each subject without setting a time limit and also a thorough examination based on the book. Under the new plan only 8 Presbyteries are training teachers. There are 89 who study the text book on the Bible, 146 on organization, 135 on method, 222 on psychology and 22 on specialization, making a total of 614. (This is not the total of teachers, but is the number of examinations passed by teachers studying the text books). As was the case under the old plan, many teachers study more than one text book. In eight

SUNDAY SCHOOL WORK IN KOREA

Presbyteries 279 took one text book only ; 64 two ; 34 three ; 6 four ; and 18 five courses, making a total of 401 teachers.

It might be noted that 4,782 people have taken one or more courses during the last five years, and 86 persons had all the courses. These graduates and the teachers still in training are active Sunday School workers throughout the land.

The activities of the Sunday School Association do not stop with the work mentioned above. We are in constant touch with the actual working in the field. In order to awaken interest in our church workers and to stimulate new zeal, we have been holding conventions and conferences and Bible classes in different centers of the country. The two general secretaries have given much time and effort to help these meetings. During this year there have been held 28 such gatherings in which a total of 4,639 people attended. In order to illustrate the scope of these gatherings we may point out two or three examples. In the Taiku convention last August, 835 were registered, in Shinwiju 600 were enrolled, and in Andong last month at the Kyung-an convention the total attendance numbered 1,300. This was the largest local convention ever held. Urgent calls for experts to lead such gatherings were received from points all the way from far northern Manchuria to the Island of Quelpart. So it has become a real problem to carry on this work with the present force of workers in the Association. However, the redeeming feature is that local leaders who have graduated from the training courses are increasing in numbers and that they are beginning to share our heavy responsibilities.

Undoubtedly the figures given above need no interpretation to our readers. But I would like to call attention to several very significant points, as it was mentioned that there are 26,106 Sunday School teachers of whom only

4,782 are enlisted in some teacher training agency. Out of 4,872 only 166 completed the courses prescribed by the Sunday School Association. One fifth of our Sunday School teachers have studied one or two of our teacher training courses, and only one out of every 157 teachers has finished the training courses. Therefore, we feel that we have just started this great work. I hope the World Sunday School Association and various mission boards and missionary body as well as Korean Churches will pay more attention to this work. We need at least one more travelling secretary who can spend his entire time holding institutes. It is time for us to have a normal school in Seoul for S. S. teachers and superintendents from all parts of the country, and we hope to be able to develop this in the near future.

An Acknowledgment

To the many friends who have shown us their loving kindness during the illness and death of our little son, Roger, we wish to express our appreciation and thanks.

MR. & MRS. CHARLES C. AMENDT.

PRAYER

The weary ones had rest, the sad had joy
That day, and wondered "How?"
A ploughman, singing at his work, had prayed
"Lord, help them now!"

Away in foreign lands they wondered "How"
Their simple word had power?
At home the Christian two or three had met
To pray an hour.

Yes, we are always wondering, wondering "How"
Because we do not see
Someone, unknown perhaps, and far away,
On bended knee!

F. M. N.

Why Organize Week Day Church Schools in Korea ?

(Translated from the Korean by Herbert E. Blair)

IF THERE IS TO BE happiness in Korea all must live and work in the light. The first essential of such light is an enlightened religious consciousness. This religious consciousness should be developed in the child when he is young. Secular education is developing, but for a long time many will not be able to attend the public schools at all. Even those who do attend do not receive religious education. Home education in religion is not well developed and for the present we cannot expect much there. Sunday Schools and Daily Vacation Bible Schools are good but they also have shortcomings. For a full development of Religious Education they need supplementing.

A. Week Day Bible Schools. When we compare Korea with twenty-three years ago we cannot help but admit that the condition of education is very much better. Generally speaking, as is well known, the Government-General has a policy of one school for each three *Myun* (township). It is not realized yet and we do not know when it will be. When we go to the villages we see many children of school age who do not attend school. They spend their time in either work or play. In Japan proper, there are school associations in every village. As a result schools are found everywhere. Furthermore, Japan has a system of compulsory education, and therefore with the exception of but a very few children all are found in school. In America the conditions are similar. Those countries which have developed public schools should have religious education in them. But in a country like Korea where there is not as yet a well developed system of public schools, the first thing to do is to establish good schools and then give good religious education in those schools. If we can offer Religious Education in such well established schools we do not need Week Day schools of religion. But the

great question is, how can this be done ?

If we are to get Government recognition we must have schools well equipped, and the teachers should be qualified the same as in Government schools. We know, however, that our villages could not afford to do this. With less expense we could have some simple but very important educational institutions. We consider the Week Day School of Religion just such an institution.

In America the Week Day school of religion is for the Sunday School children in public schools. There should be a similar purpose in Korea, but the conditions here are very different. The most important difference is that here they should be primarily to train those who cannot go to public school. We call this a Bible School, for it is under a religious body, the Church, and is not in the ordinary sense a secular school. For the purpose of religious education the school gives us the best educational possibilities.

B. In such a school there should be three aims :—

(1) The teaching of primary Biblical knowledge and stimulation of the spirit of worship ;

(2) The teaching of simple knowledge.

(3) The preparation of those with normal physical and mental development to attend common school.

C. Curriculum. This is not a public school and therefore a full day schedule is not necessary. A kindergarten standard with three or four hours a day is sufficient. This can, of course, be determined according to the locality. This being a religious school Bible should be taught. But in addition to religious instruction we should give simple knowledge, such as Korean phonetics, simple arithmetic, and the like.

Two rules should follow the Bible teaching ;
(1) memory work should be stressed as this is

WHY ORGANIZE WEEK DAY CHURCH SCHOOLS IN KOREA ?

the time when children learn easily ; and (2) the verses memorized should be explained. This of course will deepen the impression. Beside these subjects games, exercises and songs will be taught.

Up to the present there has been no proper textbook, but the Korea Sunday School Association has agreed to print a children's handbook. It is being printed now and I may indicate something of the contents. (1) Weekly schedule, four hours every day. (2) The course of study is as follows :—a. Worship, b. Bible stories, c. memory work, d. native phonetic, e. ethical stories, f. arithmetic, g. songs, plays and games, h. pictures, i. Chinese, and j. Japanese. Thirty weeks are provided for. The Bible stories contain the life of Jesus, and stories from Genesis to Malachi. Beside there are stories of the history of the Apostles. After thirty weeks study they can read the Bible in the phonetic. After one year the games and arithmetic can be performed better than at the end of the first year public school. This book is so complete that it does not necessarily require the services of a trained man, but one of very ordinary ability can follow the text and get reasonably good results. This single text will give very good results, for the lessons fit the children. It would be of value also to the parents in the home, who there desire to give their children an elementary education.

D. The Teacher. For a teacher, if there is money, get the best one possible. If there is a shortage of funds do the best possible. Public schools must have qualified teachers, but it is not necessary here. As occasion demands high school or even some common school grades can be used. Even if small salaries are offered some may be secured who are willing to work for small amounts to get the experience which the normal school does

not provide.

E. The Pupil. It is not necessary to have a large number of strict regulations like other schools. The normal age would be from six to eight, but consideration must be taken of the local circumstances, and these ages may be varied. The children who are too young should be told to wait, but those who are past this age and cannot go to any other school must be admitted. Children from non-Christian homes should be admitted but they should not exceed two-thirds of the total number.

F. Finance. If possible we should have the best equipment and the best of teachers, but when we do not have money we can get along without the best. The church building may be used, but this is not advisable always. Separate buildings are preferable. A large private house may be secured, and a teacher who will work for a small salary, or only for expenses. Tuition may or may not be charged according to circumstances.

G. Administration. The school should, of course, be under the trustees or the official board of the church. All should be in accordance with the regulations of the church. Those who are willing to help in religious education will do a great work through such a school as this. It is not claimed that this school will accomplish perfect results but it will build at least a firm foundation for later development.

Some may say that it is too early to have Week Day Schools of Religion in Korea, that there are as yet so few Christians in the government service that it would be difficult if not impossible to have such schools here. The first move is to get a good going school with good results. The thing in action will be its own best means of propaganda, and officials will understand the aim and purpose better.



Daily Vacation Bible Schools at Work in Korea

KIM HUNG SIK

THE D. V. B. S. WORK is comparatively new to Korean Christians. But there is no one to deny that it is one of the strong Christian forces in this country. Since this work was launched in 1922 it has grown and prospered remarkably under the blessings of our Lord. For instance, the percentage of illiteracy, our great enemy, is being reduced greatly year by year, thousands of children are able to get the advantage of more Bible instruction and other useful knowledge, more than they receive from the Sunday School in the same length of time, and groups of young men and women from the institutions of higher education have a great opportunity to mix with little ones in their vacation, so that the children not only enjoy social life but also refined leadership. During the past seven years we were able to accommodate 100 children in 1922; 3,000 in 1923; 11,000 in 1924; 24,637 in 1925; 29,404 in 1926; 17,370 in 1927. According to the reports which have been received up to September 22, 1928, a record has been reached of 31,225, though we expect to get more reports later.

It is our conviction that the many new and pressing problems which confront the Kingdom of God in this country can best be met and solved by powerful Christian agencies, among which the greatest demand made upon us is to give the younger generation religious education. This question is surely one that will decide the fate of our spiritual life.

According to the teachings of Jesus Christ the children in our midst are precious ones in the eyes of an all-loving God. They have therefore equal rights and equal opportunities for health, education, work, play, and worship of God. So it is very much hoped that the development of the individual may take place, and society must provide for every child. But strange to say, the light of Truth has not yet rested on this land. The statistics tell us

that we have at present about 4,500,000 children of school age in this country, among whom only 600,000 are being educated in schools and by other means. The rest of the children have no way to get an education. Some of these unfortunate children were not able to get training even in our Daily Vacation Bible Schools, because in many places our work has been disturbed by the regulations of police authorities as well as by the misunderstanding of secular educators. Oh, Lord! If Thou art God of the little ones of the world, Thou art God of the Korean children. If Thou art the Host of this earth, hear, oh God, their plea.

I sincerely realize, however, that we have three great lacks in our work, namely, teaching staff, teaching material, and leadership.

I. Teaching Staff. Our work is a seasonal one and the term is very short. In the leading centers of this country they do a fine work every year, and yet on the other hand a number of towns and villages could not hold a school because of lack of teachers. We should provide some way or other to give them teachers while we make a plan to train the teachers in normal classes.

II. Teaching Material. We now have splendid textbooks in our schools but they are not adapted to our children. The purpose of gathering the children is not the wasting of their precious time but the desire to give them some education, the need for which is so great.

III. Leadership. Our work is now in the experimental stage in this country so we have not been able to plan everything. But I deeply realize that an expert who may devote his entire time to this work is absolutely needed. I do hope that our good Lord will give us a popular one to undertake this great work in such a hopeful field as ours.

The Field of the Religious Educator in Korea

JOHN V. LACY

EVEN FOR A CAREFUL observer it is difficult to see all the causes that have led to the rapid rise of that new profession, the Religious Educationalist. However, there are a few drifts that can be seen by most of us.

First, there has been the scientific movement in general education. This development has indicated something that many did not realize, namely, that many methods of teaching both in secular and Religious Education were very weak and inefficient. Although the movement was slower in Religious Education than in secular, the former finally did not fail to recognize the bearing of the new educational teaching. Those interested in religion began to apply to religious teaching the principles so successfully used in secular instruction.

During the same period there developed in the minds of the leaders of religious thought and life, a growing conviction that if religion was to grow and develop it should have more time spent upon it. From the leaders it spread to the laity.

If not another separate cause, surely another element in the situation was the increasing efficiency in secular education. This began to react upon the Sunday Schools. Dwindling numbers aided in the awakening that corrected much poor teaching, and started religionists on the road to develop a new profession, the religious educator. The test of a teacher of religion widened; where in the old days willingness and piety were the two demands, a third was added, technical equipment.

When the movement had reached this stage the next step brought it to Korea. Those already in the work who had their ear to the ground realized the great opportunity and began to prepare themselves, and further to ask for those to come to the field who had this

special preparation. The first phase of the movement here had two types of workers:—Those technically prepared and without missionary experience; and those with previous experience on the field but without full training. This latter group might have done more if they had not already been overburdened with the task of carrying on their other very heavy burdens. Korea is now passing into the second phase with a group of workers, both national and foreign, that have had training and experience. The result is that the work is fast attaining a rapid stride.

This ever increasing body of workers threatens to revolutionize methods of religious teaching in Korea. One of the factors that presents itself immediately is that the Sunday School as at present organized and carried on has too little time to execute its task. The vehicle that has been used best to overcome the difficulty is the Daily Vacation Bible School. To what extent this has been done may be seen by reference to another article in this issue. It need only be pointed out that a four weeks' D. V. B. S. in a single summer has as much teaching time as about two years of the ordinary Sunday School. This form of school has peculiar value for Korea. There are thousands of children who attend this and no other form of school in their whole lives. But it is not only for the students. The teaching staff is usually made up of students from the secondary schools. This group needs, if they are not to become entirely selfish in their attitudes and deeds, some good forms of service activities. This vacation school offers just such an opportunity. One of the evidences of its value is the ease that has been experienced in securing voluntary teaching for the schools. These students are taken usually from idleness and selfish pursuits to be used for the improvement of the needy children and the development of their own characters.

Another vehicle that the religious educationalist has been pointing toward is the Week Day School of Religion. This has scarcely been tried in Korea. Taiku and Kwangju report some experiments along this line but that is all the writer has been able to discover. There are two ways in which the week day school is run. One is to organize a separate school with teaching staff and have paid teachers and a building. This is usually the proper way. But it entails a budget of such size that it makes it inadvisable, considering the present economic conditions. Another way that, while it can scarcely be called a school, gets the same results is the plan followed by Ewha and some other schools. This is to alternate chapel and religious teaching. This provides three periods a week for this task. Several dangers are apparent. A lower standard of teaching and work must not be permitted. Often the religious teaching is relegated to some weak member of the faculty who can do nothing else. If the officials of the school provide large salaries and high class men for physics, English and economics, and at the same time put a low salaried, insufficiently prepared man into the teaching of Religion and Bible, nothing but poor results

can be expected. One thing that the religious educationalist can not understand is why the mission school should have a budget that includes items for athletics, fine registered teachers, excellent equipment, and almost nothing for religious teaching.

While the staff for teaching is the most important, next in importance are textbooks. They should be of high quality and high standard in the manufacture. If the book is poorly made and unattractive the contents are likely to be considered the same. If well done it invites respect. As a minimum standard books for Sunday School, D. V. B. S., and Week Day Church School should be of as high or higher quality than the day school texts, both as to their educational standards and as to their manufacture.

There are of course other vehicles which the religious educationalist uses and recommends, the Bible Class, the Y. M. C. A. and the Y. W. C. A., the Boy Scouts and its equivalent among the girls, the hostel, and the various young people's organizations. He sees in all of these the widening of his field of usefulness. Truly the opportunity is great and the laborers are few.

Meet My Friend—Rev. Yi Ki Poong

J. S. NISBET, D. D.

THE "GENERAL SHERMAN" steamed up the Taidong river, but what her purpose could be was a matter of serious question. The citizens along the bank had their own ideas and proceeded to put them into action; but that is another story, one of the sad incidents along the path-way of progress.

The once proud but now disgraced and dismantled "General Sherman" was towed to the Pyengyang wharf and there warped to the bank. This was in 1866. Rev. Robert Germaine Thomas had sailed with this boat, bringing Bibles that he had distributed along

the bank, giving one to the soldier that killed him. The old ship lying against the bank furnished a choice playground for the city boys and a loafing place for the men. Ki Poongy came with the crowd, romped and played, and listened to the stories of Korean prowess and the attempt of the foreign ship to invade (?) their beloved land. And as he played and listened his little soul was made to burn with patriotism.

Some 25 years later he learned that a man from the land of the "General Sherman" was in the city preaching a strange religion, trying to discredit the religion of his fathers, and his

patriotic soul was stirred within him and he went forth to stop such activities. He met Rev. S. A. Moffett on the street and proceeded to stone him. No foreigner should be allowed to upset the order of things in his country if he could prevent it.

Some time later this same young man, plying the merchant's trade, went to Wonsan in north-east Korea and there met a Mr. Chun Koon Po who told him the Gospel story and made him see its truths. He immediately accepted Christ and a few months later, 1894, was baptized.

The Great Teacher has said, "With what measure you mete it shall be meted to you again." He had been a persecutor and in turn was persecuted. He lost all his merchandise and was in severe straits when Rev. W. L. Swallen took him up and placed him in the work as a colporteur. For two years 1896-8, he worked faithfully in this line in a field where there was not a Christian and suffered much.

In 1898 he went to Whanghai Province and was a helper. Here he labored faithfully and, while still a helper, he entered the seminary at Pyengyang in 1902. So in 1907 he was a member of the first graduating class and was one of the first seven men to be ordained to the ministry in the Presbyterian Church of Korea. With these first seven graduates the first Korean presbytery was organized.

With vision this presbytery decided to begin mission work and set apart one of their number, Rev. Yi Ki Poong, to go to the island of Cheiju and open work there. This is a large island south of Chulla Province and was used in olden times as a place to send political prisoners. A sturdy people live on this island and it was a much needed work.

After due preparation Mr. Yi reached Cheiju in 1908 and began his work in the largest town on the island. Here he met with active opposition and endured severe persecution. More than 200 men bound themselves with an oath to kill him, but the Lord raised up a friend, Mr. Song Moon Ok, who was able to

quell the crowd and save the worker. But the next day he preached in a country district and when night came he was compelled to sleep out of doors as no one would allow him to sleep in his house.

Shortly after this ten of the men who had been among the persecutors believed, and soon the church was beginning to take form. For six years he labored and saw the results of his labor, but his throat gave way and he had to give up the work and take a rest. But before leaving the field another worker had been located on the island and to him was committed the care of the work.

Mr. Yi came to the mainland and after some months of medical attention he was able to begin work again and he took a church in Kwangju. Later he went to Soonchun and supplied the church there. His work has all been within the bounds of South Chulla. To the delight of all, two years ago the work that he opened had so developed that the city church of Cheiju called him as pastor, and he went back to his first field of labor.

At the meeting of South Chulla Presbytery this spring, Mr. Kim Chai Sun was ordained to the ministry. He is one of the first fruits of Mr. Yi's work in Cheiju. Just 20 years ago the work was begun and this year a young man has been ordained to the full work of the ministry and arrangements made for his installation in charge of a church in Cheiju.

Mr. Yi, the erstwhile persecutor of the Church, has been given the highest honors within her hand, for in 1921 he was moderator of the General Assembly. He had already been moderator of the presbytery. Thus his worth has been recognized and the honor bestowed.

Do you asked the secret of this man's power? Who can answer? It is his *touch* with his Saviour. He is a man of spiritual power, but there is another reason. Have you met Mrs. Yi? You should meet her to fully understand Rev. K. P. Yi. She came through the fires of sorrow to find The Man of Sorrows and, finding, she followed Him.

A Journey Through Southern Korea in 1889

An Extract from the Journals of George Heber Jones, D. D.

EDITED BY HAROLD J. NOBLE

THE FOLLOWING ACCOUNT of a trip through Southern Korea from Seoul to Fusan via Wonju and Taiku is taken from the journals of Dr. George Heber Jones, one of the pioneer Protestant missionaries in Korea. Mr. H. G. Appenzeller and Dr. Jones were among the first white men to travel in those then little known sections of the country, and this record of early travel and of rural Korea as it was before the changes brought about by contact with Japanese and western influence is of value to all those persons who couple an intelligent interest in modern Korea with a desire to know more of the background of the past.

Dr. Jones was born in Mohawk, New York, August 14, 1867. In 1887, at the youthful age of twenty years, only three years after the commencement of Protestant missionary endeavor in Korea, he came to Korea under the auspices of the Board of Foreign Missions of the Methodist Episcopal Church. He was stationed both at Seoul and Chemulpo, and at one time was Superintendent of the Methodist Episcopal Mission throughout Korea. He was well and widely known not only for his successful missionary work but also for his literary activity as an editor of the *Korean Repository*, 1895-1898, as the author of several books in Korean on religious subjects, and as a contributor to the reviews. In 1906 he received the honorary degree of Doctor of Divinity from Illinois Wesleyan University in recognition of his work as one of the translators of the Bible into the Korean language.

In 1893, Mr. Jones was married to Miss Margaret Bengel, a missionary of the Women's Foreign Missionary Society of the Methodist Episcopal Church, who had come to Korea in 1890 as a teacher in Ewha Hak-tang, Seoul. Two daughters were born to the union, Margaret and Katherine.

In 1909 Dr. Jones and his family left Korea permanently. From 1909 until 1912 Dr. Jones was Executive Secretary of the Korea Quarter Centennial Campaign, and from 1913 until 1919 he served both as Editorial Secretary and as one of the Associate Secretaries of the Board of Foreign Missions of the Methodist Episcopal Church.

Dr. Jones died May 11, 1919, and is survived by his wife and daughters.

From notes written in his diary at the time of this expedition, 1889, Mr. Jones wrote the account of the trip in his journal in 1891, and it is from this journal that the following account is reproduced.*

For some time previous to the journey Mr. Jones had wished to make such an expedition. As he later confided to his journal; "Somehow I felt that my missionary reputation and efficiency demanded such an experience; and while my knowledge of the language was too limited to permit of preaching, even if such a thing would have been wise, still by thus coming in contact with the people as they are, away from all foreign influence, my education would be completer and I could better understand the field. Most of all would be the help in the language, for thus in the very midst of the people, and compelled to use it all the time, progress surely would follow."

At first Mr. Jones planned to go south with the Reverend Mr. Francis S. Ohlinger, a member of the Methodist Episcopal Mission, but this plan failed. Then Mr. Jones arranged with the Reverend Mr. H. G. Appenzeller, Superintendent of the Methodist Episcopal Mission, to make a trip through the North to the Yalu River. Both Mr. Jones and Mr. Appenzeller applied separately to the American Legation for passports. Some of the

* The editor has taken the liberty of making some slight clerical changes.

American missionaries, contrary to the understanding by which they had been given passports to travel in the interior, had engaged in preaching and proselytizing, and the American Minister, Mr. Hugh Dinsmore, was considerably perturbed. Such activity was neither sanctioned by the treaty between Korea and the United States nor by Korean law. After considerable delay and misunderstanding between Mr. Dinsmore and Mr. Jones, extending over a period of a month, passports were issued to allow the two missionaries to travel anywhere in Korea for the purpose of sight seeing. Meanwhile, plans for the trip had been changed to include an itinerary through Southern instead of Northern Korea.

"Then the preparations began in earnest. As it was an exceptional time of the year to travel we decided to indulge in the luxury of a portable bed and mosquito netting. . . . The Chinese Major Domo of the Community, Steward, made them for us: cost, \$ 6.00.

"Then I had my teacher write some calling cards for me for use in the country, as courtesy compels foreign travelers to exchange cards with officials within whose jurisdiction they may be stopping. These cards were flaming sheets of red paper seven inches by four inches containing a Chinese transliteration of my name. It read *Cho Chye Chong Sye*, four Chinese characters. Asking my interpreter Kang to give their meaning, he said that my name in Chinese meant, "The bearer of joy and happiness from the Kingdom of Cho." Henceforth let all traducers of the name of Jones forever forbear their slanders, for the Chinese proves it not only melodious but also brimful of good meaning.

"So our preparation progressed. Constituting me commissary of the trip, Brother A. went to Chemulpo, Tuesday, August 13, and left final preparations to me. Thinking some medicine would be valuable, I applied to Dr. Scranton and he gave me the following with explicit directions concerning their use:

Rhubarb and Soda—Indigestion
Diarrhoea Mixture
Tincture of Ginger
Epsom Salts
Quinine
Brandy

"I felt guilty with the latter and was glad to return it at what it cost me (for I bought it at the Store) to the hospital when I returned.

"For entertainment along the way, besides my Bible and writing material and hymn book, we had: Cocker's *Christianity and Greek Philosophy*; De Pressene's *Early Days of Christian Martyrs and Apologists*. They were indeed enjoyable reading.

"At last the day came for the start, August 16th, 1889. I was up at four o'clock, eager of course to be off. But between packing and farewells it was seven when we started, and just eight A. M. as we rode through the Great East Gate. Bro. A. had his white Mongolian, a strong, sleepy brute, and I was mounted on my Grey, locally known as 'The Beast.' In the clear morning air everything looked rosy to me, and a feeling of absolute freedom, which I have noticed is my regular experience whenever I turn my face towards the country settled down on me.

"That morning we rode 40 *li* (12 miles) through a beautiful country with green hill-sides and cultivated fields resting the vision everywhere. At one place we saw lotus cultivated in trenches much as we do celery. The Koreans are very fond of it preserved. I am too, for it makes one of the few Korean dishes I really can enjoy. At another place we saw a small pavilion off on one side which we were told was the resting place of His Majesty when he comes out to worship at some one of the numerous royal sepulchres situated to the east of the city. Such little sights are not worthy of mention, and yet they all impressed me.

"We stopped for tiffin at 11:45 in a small village on the banks of the Han River. After dinner we read some of Cocker, discussing it as we went along, and then went for a bath

in the river—a genuine luxury on a hot August day.

"Two forty-five P. M. found us in the saddle again for another forty *li*. Keeping along the river's bank towards Wonju, we made our way through charming rural scenes. I am partial to Korean scenery, anyway, and enjoyed the constant panorama. We passed through some blendings of river and mountain views well worthy the brush of an artist.

"Sometimes when we were tired of riding we walked, beguiling the way with conversation. Such trips draw two souls very closely together, and make them feel what binding forces common nationality, thought and aim are. Crossing the river at 6:30 to a long island around which it divided, we found a small village on the other side of the island where we decided to lay up for the night. A generous deputation of villagers watched us feed and were even going to remain and see how we slept. This was too much. So, telling them to go home and go to bed and then in the morning return to see us feed again, we had quiet at last. It was too warm to sleep in a close Korean room so we put our beds on the porch and slept in the open air. Such is the trustworthy character of the country people that we were able to do this quite often. And twenty years ago the country was drenched with the blood of native Christians and every foreigner found was brutally murdered.

"There was only one drawback to the enjoyment of the days, the fact that we were prohibited preaching. Oh! to reach these lost souls with message of redeeming love. We could do little more than examine the country for future guidance.

"Saturday, August 17, we made seventy-five *li* (25 miles), pausing for tiffin at Yang Keun, and the night at Chipyeong. Yang Keun is quite a large village stretching back from the Han River and very picturesque and pleasant. Ten years from now it will be a thriving Methodist charge, we hope.

"Chipyeong is the chief city of a large ma-

gistracy, and is situated at the farther end of a large plain at the base of a mountain. The Magistrate was away in Seoul, but the officials gave us the guest house of the Magistracy and made us quite comfortable not only for the night but for Sunday. It is a place of about three thousand houses and the center of a district containing, say, twenty thousand population. The place does not look very thrifty, being presided over probably by some youngster who lives in Seoul and simply draws the revenue of the district. The Magistrate's residence was deserted and dilapidated, and Sunday morning I found our horses stalled in the great gate leading to it.

"Sunday was a peaceful day. Some elderly gentlemen called on us and we talked a little with them. A short walk through the village revealed to us its extent and character. May the Master hasten the day when its people shall know the truth and be free.

"August 19th. Monday morning found us in the saddle by 5:15 o'clock, and on the road towards Wonju ninety *li* distant. The midday resting place was sixty *li* away—a long, hard pull for both horses and men. Hot? Why the sun was simply boiling, and my neck and arms were so blistered the skin peeled off. During the noon rest we were greatly refreshed by a bath in a near by stream. On our leaving this place at 3:00 P. M., by actual count sixty three out of the seventy-five population came to the river's bank to see us off.

"During the afternoon we had an opportunity to examine certain objects we noticed before but had not seen close by. They consisted of a high upright which in the distance looked like an immense T. They consisted of a pole thirty feet high striped red and black in barber pole fashion. The cross piece was an immense wooden fork carved and decorated to represent a double tailed serpent. What their significance is I have not been able to find out, but undoubtedly they are connected with ancient fetishism.

"Our way still continued through a rough but beautiful country—now at the summit of some

mountain pass and then down into a valley sunk six hundred feet below the surface. But it was indeed a rough path. We were told it was the Governor's Road. We concluded he traveled it single file when under the painful necessity of using it.

"About 5:30 we were pointed out the hills at the foot of which we were told lay Wonju. Supposing that as it was a provincial capital it would be walled, we watched for the first glimpse of the wall, Vain, useless work; Wonju neither possesses nor deserves a wall. Back of it rises a mountain encircling it in a perfect horse shoe contour, and lifting its purple side sixteen hundred feet above the city. But the city itself is insignificant to look at and insufferable to live in. It is built on a site which nature never intended for anything but to breed frogs and malaria and it seems a pity the former creatures were ever evicted to make a habitation for man.

"At last we reached the gates, for though it possesses no wall it is the proud owner of a solitary Gate which spans the main road leading into it. Under this we passed to be greeted by a most amazed and astounded population. As we rode down the center street towards the Mayor's office the excitement began. The people poured out from doors and gates and windows to view us, and looked at us with wide open mouths and wider opened eyes. Afterwards we were told we were the first Europeans ever seen there.

"We were assigned the municipal guest house by His Honor, and retired to it hoping to get away from our curious following. But not so. They crowded into the court to our quarters until the place was packed. They came up to where we were and talked with us. Of course it was out of the question to eat with such a mob, so, hungry and tired as we were, we waited hoping our reception would come to an end. But it didn't, it grew. There were local constables present to keep order, but they were too busy enjoying the show to attend to their duties. We stood it as long as we could and then saw that unless

something was done there would be no supper nor rest that night. First, we tried to get the constables to ask them to clear the court, but not one would answer. At last our *Kesu* (the soldier traveling with us) came to our rescue. Calling out in gentle tones, "*Saryang Saryang* (Constable), where art thou,' one of those unsuspecting individuals immediately responded, 'Here am I.' In two seconds the *Kesu* had him by the topknot right in the midst of the crowd and took about two minutes in teaching him his duty. At the end of that time the crowd was gone. They know the Seoul soldiers too well to run any risk from them.

"We were indeed sorry the thing occurred. If we could only have preached it would have been a glorious opportunity. But the American Legation and Heathenism had done their best to prevent us.

"The next day, Tuesday, August 20th, we had interviews both with the Mayor and the Governor before leaving. As we were the guests of the Mayor we called on His Honor first. We found him awaiting us in his reception hall, a small building in the usual Korean style. An elderly gentleman, he had an attractive face and was quite jolly and possessed a hearty and contagious laugh. He was dressed in red and yellow silk robes of state, while from his girdle hung the chamois bag emblematic of royal favor.

"As we entered he approached his official chair, but sat down on a mat at its feet, motioning us to a flaming red horse blanket at his right for our accommodation. An immense crowd, truly democratic, stood around listening to our conversation, which was neither brilliant nor edifying. Suddenly we heard him call out "*taichup*" (welcome). We had hoped to escape, but vainly. Koreans will not let you off without eating. But we fared better than we had hoped. The "*welcome*" consisted of two bowls of a suspicious looking liquid with a layer of blue mold on top. It turned out to be honey and water with grated chestnuts in it. I could not quite bring myself

to attack mine, and seeing my hesitation His Honor insisted on taking a drink from my bowl to convince me it was not poison. Being unable to resist this urging I tried it and

found it very pleasant indeed. What was left was passed to our soldier outside. The bowls came back empty.

(To be continued).

The Federal Council, 1928

MISS LAVELETTE DUPUY

FEDERAL COUNCIL in Seoul, September 15-18, was one well to be remembered as reaching the ideal. Whether viewed from the point of attendance, interest, co-operation, benefit received or inspiration it reached a high water mark. The meeting was handled with despatch by both the retiring and newly appointed chairmen; and the papers were read by men well able to discuss the subjects assigned. There was not a dull item on the program to bore the listeners.

The topic for the conference, "Rural Problems of the Church in Korea," was of sufficient general concern to draw a good attendance; while the excellent material in every paper held all interested, the subjects being presented for discussion in a concise, comprehensive and vital way and offering excellent suggestions of practical ways for solving the difficulties. The note throughout was distinctly hopeful and aroused a spirit of co-operation and determination to better the economic situation; while it emphasized evangelism as the real purpose of our service in this land.

The organization of a Temperance Committee, including men to help forward the excellent work of the W.C.T.U., was another advance step at this Council Meeting. It is hoped that the topic for discussion in our Council for 1929 may bear upon the work of temperance in this land.

The need of reliance upon Divine Leadership in all our problems, of the cleansing of our spiritual lives, of greater faith and deeper consecration for the highest service were

stressed not only by the daily devotional hour and Sunday services, but in every paper read. Christ alone our highest example of perfection and service must inspire our lives. He who said, "I am among you as He that serveth," can show us how to serve. If His life could accomplish so much, why not other lives, inspired to His service, filled with His spirit, controlled by His will?

I doubt if any of us have ever shared a sweeter, more satisfying communion than on Sunday morning when we knelt together around the altar at the table of our Lord and Redeemer, and felt His presence and pardon and peace. Who could fail to renew his vows and dedicate himself afresh to such a Saviour!

In the devotional hours we were privileged to hear from Bishop Ainsworth of the Southern Methodist Church, and the Rev. H. C. Matthew, secretary of the Board of Foreign Missions of the Australian Presbyterian Church. Mr. Guy Converse, of the Osaka Y. M. C. A., brought fraternal greetings from the Federation of Christian Missions in Japan, of which body he is the secretary. The Council was honored by the presence of Vice-Governor-General Ikegami, who brought greetings from the Government.

This article is not intended to give a summary of all the proceedings of Federal Council Meetings, but is only an attempt to provoke a desire on your part to read the papers to be printed in the December number of this magazine, and without fail receive the inspiration they hold for you and for us all.

A Year with the S. P. C. A. of Chosen

MRS. THOMAS HOBBS

DURING THE PAST YEAR our society has functioned more efficiently than in any previous year, although our organization is still far from being perfect. We are learning as we go, and trying to adjust our methods to the needs.

During the year our honoured President, Mr. Yuasa, left the country and we were sorry to lose such a good friend and warm supporter. But, we are happy to report that Mr. Ikegami, the newly appointed Vice Governor-General, has kindly consented to accept the position of President.

The following statement of the activities of the Society, covering the past year, was prepared by Mrs. Kaino, the most enthusiastic member of our whole organisation.

I. Petition for the enactment of new Police Rules.

In a country where the spirit of the S. P. C. A. does not yet prevail, it is of urgent necessity to foster this noble sentiment among the public by the aid of law.

With this in view we made application to the authorities for the enactment and revision of police-rules as follows:—

- (1) Revision of the existing rule for control of carts, so that sick or disabled animals may be protected from labour.
- (2) New rule for medical inspection of cart-horses to be held officially once every three months, so that sick or weak animals may be put under medical treatment at the owner's expense.
- (3) New rule for the building of better stables so that horses will be protected from cold and rain.
- (4) Revision of existing rule regarding overloading. The present law allows as much as a two ton load, and the object of this limit is more to prevent damage to roads than to protect animals. The physical strength of animals used ought

to be taken into consideration.

- (5) New rule for the control of unlicensed veterinary surgeons and farriers. Through poverty, and sticking too much to old customs, many Korean horse-owners go to non-professional men for treatment of their sick animals. We consider it important to prohibit unqualified men from practising, and at the same time to induce horse-owners to employ licensed surgeons and farriers.

II. Water Troughs.

By getting a subsidy from the city we were able to employ a man to keep the troughs clear and thus supply animals with clean water throughout this season.

We found that troughs were being used for improper purposes, such as washing clothes, and even washing meat, and water was being taken away, especially during the night. Our trough cleaner has not only kept the troughs clean but has turned off the water at night and on again in the morning. This has ensured his visiting each trough at least twice every day.

III. The Inspector.

The inspector goes his rounds daily to see the condition of animals at work and the water supply in the troughs. Most of the instances of cruelty to horses seem to be caused by overloading, and the use of bad harness. The carters generally want to earn as much money as possible even at the expense of their horses. Every time the inspector finds a case of overloading, or of a horse being whipped unnecessarily, he orders the carter to stop his ill-treatment and lighten the load. At first such interference was resented and some of the carters refused to listen to reason until the police were called upon. The police, I am glad to say, are sympathetic and helpful. Gradually the spirit of the S. P. C. A. seems to be diffusing itself among even carters.

It is impossible to know exactly how many cases of cruelty happen, in this city and vicinity, but considering that about eight hundred horses and two hundred oxen are worked every day, we may well imagine that not a few cases of maltreatment are found on bad roads and steep hills.

A story showing how the inspector does his duty may be of interest. One day on his rounds he found a horse struggling with a heavy load on a steep hill. Finding that the wagon was loaded with no less than twenty seven bags of rice—10 bags more than the law allows—he did not hesitate to order the load to be lightened, but the wagoner would not listen and continued to try and drive the horse on with the whip. The inspector did his best to persuade the man with gentle words, but finding that words were of no avail, he jumped on the wagon and threw down seven bags, one by one, until the load was light enough for the poor beast to pull up the slope.

IV. Treatment of Sick Animals by the Society.

Facilities for medical treatment have been much improved of late but most of the people are too poor to take advantage of them. In these circumstances it naturally follows that many of the horse-owners, who can barely make a living, use their horses when sick and neglect to give them proper treatment. This accounts for so many ill-conditioned animals being on the streets. Since last September till August of this year 363 examinations were made by Dr. Yamada on behalf of the Society, and 102 cases were treated. In some instances the owner paid a minimum charge, the Society bearing the cost of those who could not. One day our inspector came across a cart-horse suffering from a fresh wound on the shoulder. On examining the wound he found that it was caused by a wire used to bind a joint of the collar-strap. The wire rubbed the skin every day as the horse walked along until it cut a wound deep enough to put one's thumb into. This was one of the cases treated.

V. Establishment of a Relief-Station.

Near one of the troughs situated at the entrance to the railway goods yard a tent has been put up to serve as a temporary relief station for animals. The inspector spends a good part of his time there and is supplied with medicine to give temporary relief where it is needed. His wife too has helped in this work. It is estimated that about 100 animals, chiefly horses, visit that trough daily.

VI. Propaganda.

Several thousand hand bills were published and distributed among cattle owners and carters in Seoul. In these hand bills some useful hints on the care of animals are given. We hope to do more in this direction in the future.

During the year several lectures on the objects and work of the Society have been given in schools. It is most important that we should interest the young people and secure their co-operation. Any help that can be given along this line will be greatly appreciated.

In August a "Kindness to Animals" day was observed in which the Boy Scouts rendered signal service. On behalf of the Society I wish to thank them publicly and express a hope that they will help us again in a similar way. We ought to observe at least one such day every year.

The above gives a little idea of the work the Society is doing. Now I want to say a word regarding future plans. Experience has shown the need for an Animal Hospital, and we hope it may be possible some day to establish one. Our committee appointed a sub-committee to consider the probable cost.

This committee estimated that an initial outlay of ¥ 11,000 would be needed and an annual expenditure of from ¥ 3,000 to ¥ 5,000. Seven hundred yen contributed by friends in America is in hand for the purpose. It may be possible to start on a smaller scale and develop the work later on. Contributions, however small, for this special object will be thankfully received.

The Weak Things of the Earth

Chapter XI

Kim Sun Kwan's Story

MISS ELLASUE WAGNER

KIM SUN KWAN had lived the sixty years of his uneventful life in a little village beyond the high, blue peaks of old North Mountain. He seems to have well earned the distinction of being the biggest liar in the village; though not a bad fellow, perhaps the kindest thing one could say of him was that he was merely thoughtless and idle; a ne'er-do-well, who drifted with the tide of life, too indolent and indifferent to make any effort to overcome the inertia of the flesh. Probably the mere thought of fighting the waves would have terrified him. Stormy waves did indeed wash up at times on the beach of life. But poverty, ignorance and indolence, with them he was so familiar as to be indifferent.

A matter of business brought him to Seoul last spring, a great event in Mr. Kim's life. This—the glories of which would long be told in his home village. To be sure he did not get very deep into the life of the city, but it was all grand and wonderful to him. He was stopping at a tiny little inn around the corner from Chongno; even when his business was finished Kim was in no hurry to leave the wonderful glittering city, not as long as he had a penny in his pocket. It was great sport to sit about the inn where men congregated and listen to their spicy tales of the gay life about them. Kim's eyes sparkled with elation to think of the sensation these same stories would make when told in Pochun as his own experiences; O, he would be a gay bird in the eyes of his old cronies then! He loved to think of himself as one of the dandies,—and at night would swagger forth with the street crowds and find a rare delight in thinking himself a part of all this grand display.

The inn keeper had three children who

nightly attended the children's service at the Hall. They told their guest of the music, the pleasant speaker, the crowds who thronged the place; and night after night they invited him to go with them for a sight see. At last one night he went; it was truly quite interesting, and some of the stories the men told were quite thrilling. The next night he needed no urging to go with the children; and so for five nights he came regularly. The fifth night he also had somewhat to say:

"I have for years opposed Christianity. I have not wanted to know anything about it, but during these five days as I listened to your words I am convinced that this is the truth you preach. Even though I may meet derision and persecution I've decided to accept Jesus. But I don't know the way, I am but a little child. Please lead me, teach me the way and I will lead others into this same way of life." For three days Won Moksa and Mr. Ye went to the inn to teach Kim, and at night he went to the Hall. Then he went home to the village of Pochun. For awhile there was no word from Kim Sun Kwan; then a letter came, a letter with thirty signatures, saying "We have decided to believe, please come and teach us." In response Mr. Stokes went out to see what he could do. There he found a courageous little band, but all new believers, no leader. Kim Sun Kwan was the moving spirit; each meeting he told his own wonderful experience of finding peace in forgiveness and in the Heavenly Father's love. There was no hymnal, and only one Bible. Kim knew the words of "Whiter than snow," for never a service passes that this favorite is not sung at the Hall, but there was very little tune to his singing. When the others joined in the chorus it was doubtless a joyful noise, but short on harmony!

A young man from Seoul was sent to be with the group for two months; he brought hymn books, Bibles and other literature, and began a ministry that proved fruitful and delightful to the young Timothy.

The attitude of Kim's wife was his greatest trial. Others of his friends and neighbors heard his words gladly, believed his experience and gladly followed in his path. Not so Mrs. Kim! With a stiff upper lip she disdained his exhortations and pleading words:

"Why should I accept your new ideas? You have always been a big liar, what reason have I now for any confidence in your words? I've always found before that the things you like are distasteful to me. I'll just wait and see if you hold out," and knowing that her lack of confidence was indeed caused by his own faults and failures he tried the harder to convince her that this was different. Then she grew angry, and defiant:

"Liar! scoundrel! let me alone; I hate your hypocrisy and goody-goody words; mind your own faults and I will attend to mine!"

"If she doesn't believe I'll divorce her." declared Kim in despair. "O, no, no! That is no way to talk! You can never win people that way. Zeal without knowledge is vain;

you have all the sins and shortcomings of your past life like a stone wall built up between you, separating you and your wife; only by patience and unfailing love can you ever cross that high wall!" Thus counselled the young friend and leader. The passing months Mrs. Kim heard and became more defiant, nevertheless she was wondering at many strange things. Her husband was certainly a different man; he was still far from perfect, and sometimes he fell into his old habits, lost his temper, spoke harshly, even stretched the truth a bit, but always his humble repentance, his real sorrow over failure and sin, were manifest. The wife was at last convinced of the man's honesty.

There are other larger groups on that circuit, but none were so zealous or faithful, none were so eager to know the truths of the Book. Miss Edwards and the Bible woman, Mrs. Pak, went to see them and for several days visited among the homes of the village. The first thirty who had signed the petition for a leader had all been men; during the months that had passed a few women had joined their husbands, but it was a congregation of men mostly that met and worshipped. Among the new believers that decided to try the Jesus way was Kim Si, wife of Kim Sun Kwan.

Two Years' Work for the Japanese in Chosen

MISS M. LEILA WINN

AFTER A BRIEF STAY of only two years in Chosen I carry away most pleasant and happy impressions. I did much calling from house to house. Whenever I saw a Japanese house I would go to the entrance and introduce myself. With very few exceptions I was received most cordially and gratefully. I found them lonely and homesick. I took my Bible, and seldom left a house without reading a few verses and offering a short prayer. Often they said, "Nobody ever did this before."

I am reminded of one call on a Christian

lady. She said, "Won't you go with me to see my sick father? He is a Buddhist, but will be glad to see you." The old man got up from his sick bed and with a beaming face said, "I have lived in Keijo for sixteen years. You are the first missionary, the first foreigner who has ever come to my house. My wife and daughters have prepared *o sushi* (rice with vinegar dressing). Do you like *o sushi*? If so, just stay and have supper with us." As we sat on the floor around the little table he said, "I believe the Christians always have a little prayer before eating. Would you kind-

ly pray with us?" It seemed to me like old fashioned 'southern hospitality.'

I found some who said, "I used to have a Bible and hymn book, but I never supposed I would need them in Chosen. I left them in Japan. Yes, I will write and have my mother send them to me."

I often visited the Government Hospital, also the Red Cross Hospital, the Railroad Hospital and a number of private hospitals. One must use her common sense and pass by when she sees doctors and nurses attending to a patient. I went from ward to ward and from patient to patient, distributing flowers, fruit and so forth, saying a few cheering words and offering a little prayer when opportunity offered itself. Often there were echoes of these visits to the hospitals. People would meet me on the streets or in the street cars and say, "You were good to call on me at the hospital. I haven't forgotten you. Where is your church?" I remember a few days before last Christmas a young surgeon at the Government Hospital came running to me in the corridor and said, "Did you know I am to receive baptism on Christmas Day? Just think, I am to be baptized on the birthday of Jesus Christ!"

I went to the prisons with Miss Wambold, but never could get in to speak to the poor prisoners, and could only speak to and distribute tracts to officials. But I would recommend that someone do this, even if only a little. They have much red-tape about the prisons, but with a smile and a few tactful words something could be done. I am sure that the head and the officials of the prisons would be glad to know that someone is interested. There is always a Buddhist chaplain who lives in the prison, and there should be a Christian chaplain also. Even from that one visit that I made to each prison there was a little echo. I met a young girl afterwards who said, "I answer the telephone at the prison. You gave me a tract which I have read and re-read." So we should sow beside all waters, leaving the results with God.

Once in six weeks or once in two months I visited the prostitute quarters. One should not go too often. The time to go is late in the afternoon. The girls carouse all night, but at four or five o'clock in the afternoon they get up, dress their hair, have their baths and so forth. Then is the time to go. I never succeeded in getting into the brothels, but I could meet the girls by twos or threes at the entrance and have a few words and distribute tracts and picture cards. On two occasions a girl said to me, "You gave me that tract the last time. I read it and want a new one this time." This was encouraging, that she had even read it! I had no rescue home nearer than Osaka to urge the Japanese girls to go to, if they wished to give up their life of shame.

Miss Wagner went with me once, also Miss Wambold, and Mrs. Winn went twice. They found the condition of the poor Korean girls most heart-rending. Their houses were poor and not so attractive as the Japanese ones, and the girls were so poor, and ignorant. We all know that the abolition of these licensed quarters is being agitated in the papers. Let us do all we can to hasten on that great day. I often told the Japanese that such places are a shame and blot on any nation that permits them, and they must join with the forces for good and help bring about the end of prostitution. Now it seems to me this is one common ground on which the Korean and Japanese Christians could work and so bring about better feelings between the two races. Kipling writes:

"Oh East is East, and West is West
And never the twain shall meet."

I am glad, however, that he added—

"But there is neither East nor West
When two strong men stand face to face,
Though they come from the ends of the earth."

The Apostle Paul puts it stronger in his letter to the Galatians:

"For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ." Gal. 3:27, 28.

Many of the poor girls are there because of

family debt. Many told me so. Some told me that they had been to Sunday School in Japan. The last time I was up there I was greatly touched and pleased. A girl came out of a brothel with her belongings all ready to travel. She said to me, "I am leaving for Kobe, my home. I was here a short time for family debt, but my mother and brothers have succeeded in raising 300 yen. I have paid the keeper and am a free girl from tonight. I am leaving this bad business for ever!" I advised her to be a nurse in a hospital. I told her God never made woman to be man's plaything, and that He would befriend her. The joy on her face I shall never forget. You in Korea have your rescue home in Seoul. The police will always help you. Oh, I implore you to try to do something for the Korean and Japanese girls up there!

Before leaving Chosen I made a visit to South Manchuria, visiting Mukden, Dalny and Port Arthur. There, too, the Japanese are pouring in by the thousands, and many are like sheep without a shepherd. My cousin,

Dr. T. C. Winn, worked for sixteen years for the Japanese in Manchuria. He and his good wife laid the foundations well. Their names are household words in Manchuria. I visited Mrs. Winn's grave in Dalny. The Japanese have erected an altar for her grave with the words of Jesus inscribed on it, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live."

Yes, there is a wide field for usefulness in Chosen and Manchuria. So often I heard my pastor at home say, "Every problem, every difficulty can be settled by love and Jesus Christ." When I left Seoul I wondered why the Japanese were so kind to me. I said, "I was with you only two years and did so little for you, beyond drinking your tea and eating '*sukiyaki*' and '*o sushi*' at your hospitable homes." They would answer, "Yes, but we found out that you loved us and had our interests at heart." Henry Drummond was right when he wrote that book "Love, the Greatest Thing in the World." Yes, they need love and the sword of the Spirit, that is, God's Holy Word the Bible.

Contests at Chairyung

MRS. R. K. SMITH

DURING CLASSES held at Songwha and Taitan the missionary was so impressed by the need for personal work that she turned over her afternoon Bible class to a helper and spent the whole of the afternoons going from house to house. Songwha is an old Church community and as the pastor has not caught the vision of "shepherding" many are the backsliden. Six years ago the missionary helped to burn the fetishes in a home, but the son died and the old mother started to rave against the church and none but a grand-daughter comes to church now. A baptized woman who hadn't been to church in six years came to the class. A former officer had not been to church for years, but he was won back. Many promised to return to the

fold, fine young people who lacked the firm foundation of personal faith and so had fallen away. At the port city the case was different. There the church has hardly made an impression. Four hundred houses, and many of them saloons or worse. Many people had never heard of a saving Christ. Personal work in a place like this is an open contest with the Evil One entrenched.

A second generationer just back to Korea said that if any one had asked him who the outstanding Christian of his boyish memories was he would have answered, "Elder Pak." But an agreement of his to take a concubine is troubling us all just now. He has been deposed from his eldership and the session is trying to persuade him to break his agree-

CONTESTS AT CHAIRYUNG

ment and not enter a life of manifest sin. Having no children a boy was taken on trial by him and his wife. If the lad proved worthy he would have become the adopted son, but he failed. Some years ago he was married to the daughter of a church helper (assistant to pastor Kim), but the girl's father turned "red", tore up his Bible when he left for Manchuria and repudiated the Christ he had served with lip service. As leader of the young intellectuals, because he is a scholar, he led many away, and neither of the local pastors were spiritually strong enough to win them back. Elder Pak is to be pitied. Losing a daughter-in-law and a would-be son and now on the verge of losing his home and all church standing—certainly it is a contest with the Evil One and we do not yet know how the matter will end.

Just to show how some other contests are staged almost weekly somewhere in the land, take this example. A missionary was in a large town a short way back from the railway, spending a full month in deaconess work. She writes:—"Yesterday the annual track meet took place, seriously affecting the Sabbath services. Nearly all of the Sunday-school children attend the government school and were necessarily absent from our services yesterday, but we gathered in sixteen raw recruits and even then there were but 10 men and 49 women in the adult school." This in a church that was one of the largest in the district with its own school not many years ago. It seems that the Sabbath is always the day chosen for a meet, or as one of three days for any excursion, and our pupils are required to take part. Business, too, is not always in the way of the Lord. A fine young fellow always closed his shop until recently, when he took an auto agency. Then he began to open up at auto time and sell a bit, perhaps, until now his store is never closed, and he makes no pretence of being a Christian. His mother and wife were so grieved that they were only won back to church attendance with much pleading.

But there are victories as well as defeats in the contest with the Evil One. In another country church the men are on fire for Christ and on the Sabbath spend their time out of church calling at the homes of their friends who are not in the fold. The pastor on his rounds was delighted with the results.

An Epochal Women's Meeting in Taiku

FOR SOME YEARS 'past the women of the various Presbyterian churches throughout Korea have formed societies to gather funds for church work. The General Assembly, recognizing the value of the help given by these societies in their contributions to the Home and Foreign Mission Boards of the Church, have granted to them the privilege of sending a delegate to sit as a corresponding member of these Boards in cases where the women's society contributes as much as 100 yen a year.

Not feeling satisfied with this, a movement was set on foot for the organization of a society for women which would include all the Presbyterian churches. In 1927 consent was obtained from the General Assembly for the desired organization. Previous to the opening of the General Assembly in Taiku this year delegates from the Women's Societies met to discuss and prepare a report of the proposed society to present to the Assembly. At the close of this meeting all lifted up their hearts in praise for what was truly an epochal meeting.

It is proposed to organize auxiliaries in all the local churches and from them a delegated body to form a presbyterial in each of the twenty Presbyteries in Korea. Each presbyterial, again, will have one representative in a general board for the control of the whole work. It is very gratifying to see Eastern men, whom one would expect to find much prejudiced against the equality of women, thus yielding to them a place in church work.

“World Dominion”. A Review

This magazine is a quarterly, issued by the World Dominion Press at 1, Tudor St, London, E. C. 4, and has as its sub-title “An International Review of Christian Progress.” It is now in its sixth volume. As the World Dominion Press has been advertising consistently in the KOREA MISSION FIELD for some time, a review of its magazine is not out of place.

The October number lies before the reviewer. The magazine is of convenient size for handling, the type is large and clear, and the arrangement of the articles pleasing. The contributors represent a large portion of the world’s surface, there being articles on Japan, Korea, China, Himalaya, Turkey, the Sahara, Egypt, Madagascar, Hungary, Transylvania, New Zealand and Rhodesia. The information is up-to-date and interesting, dealing with political and social conditions as they affect religious work, as well as giving direct information about interesting religious movements in different lands. The editorial shows a keen grasp of world-wide conditions, with their bearing on the progress of Christianity.

The particular emphasis of this publication would seem to be on direct evangelism. This point of view is emphasized in a pamphlet recently issued by this same press. It is entitled “Jerusalem” (price 55 sen) by Roland Allen, and is a severe criticism of many of the points of view taken at the Jerusalem Conference, the fear being expressed that possibly Missions are losing their way.

This number contains an article by the Rev. Floyd E. Hamilton of Pyengyang on “The True Task of the Christian Church,” in which this same point is maintained, the Korean Church being taken as the basis for the argument. The price of the magazine is 4/6 (£ 2.40), per annum and subscriptions will be received at the office of the Christian Literature Society of Korea.

THE EDITOR.

Notes and Personals

Northern Presbyterian Mission

New Arrival

Rev. Francis Kinsler, Pyengyang.

Left on furlough

Rev. and Mrs. B. N. Adams and family.

Dr. and Mrs. W. H. Chisholm and family.

Northern Methodist Mission

Returned from U. S. A.

Mrs. Wilbur Swearer, Kongju.

Death

Roger, the son of Rev. and Mrs. C. C. Amendt of Kongju, on October 6th.

Southern Presbyterian Mission

Birth

To Dr. and Mrs. William Hollister, Mokpo, a son William, Jr., on September 28.

Left on furlough

Dr. and Mrs. J. M. Rogers, Soonchun.

Returned from U. S. A.

Dr. and Mrs. W. M. Clark, Seoul.

Australian Presbyterian Mission

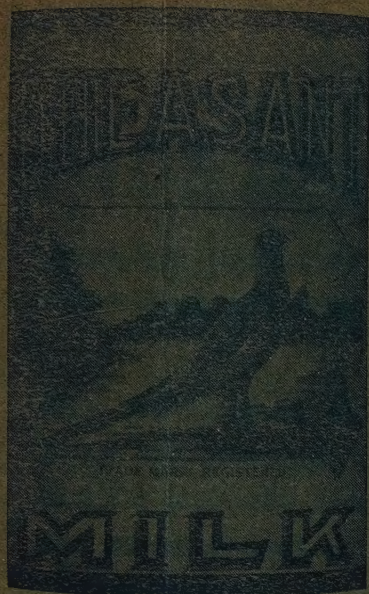
New Arrival

Miss Dorothy Leggatt, Tongyeng.

The Rev. H. C. Matthew, Secretary of the Australian Presbyterian Mission Committee is now visiting Korea, accompanied by Mrs. Matthew.

THE BEST PERSIMMONS IN KOREA

These come from ANDONG. Can be kept for several months. An elder will pack and ship them by freight, charging ONE YEN TWENTY SEN PER 100, including packing. Purchaser to pay freight. Ready now; try them. Send orders with cash to J. Y. Crothers, Andong, North Kyungsang Province.



"PHEASANT"

BRAND

EVAPORATED MILK

This milk is prepared in a sanitary factory from pure fresh cow's milk. If you try it you will never forget

The "PHEASANT" Brand

SOLE AGENTS

E. D. STEWARD & CO.,

TELEGRAMS:

STEWARD, SEOUL.

345, Taihei-Dori 2-Chome,
Seoul, Chosen

Telephone:-
Honkyoku 1783.

Tomato Soup Vegetable Soup

(Per Tin 25 sen)

Grape Juice

(Per Bottle 50 sen and 90 sen)

Hominy

(Per Tin 30 and 45 sen)

SOONAN FOOD PRODUCTS

SOLD BY

E. D. Steward & Co., Seoul

Taion & Co., Pyengyang

CHOSEN GOVERNMENT RAILWAYS

In planning a trip for a short vacation, **TIME, COMFORT,** and **EXPENSE** are the main factors that enter the prospective traveler's mind.

The Chosen Government Railways, in co-operation with the South Manchuria Railway Company, operate the **FAST, WELL-EQUIPPED TRAINS** between Fusan and Mukden without change of cars at Antung. The first class fare is seven sen a mile, and second and third class fares are proportionately less, thus rendering quick and comfortable service at a reasonable cost.

STOP-OVER PRIVILEGES are liberal and the passenger may stop to see the principal towns of historic and economic interest along the railway line:— Fusan, Taiyku, Taiden, Keijo, Kaijo, Heijo, and Shingishu.

Dining cars and first, second, and third class sleeping cars are attached to the **THROUGH** and **EXPRESS TRAINS** running between Fusan and Mukden. The cars are steam-heated.

MODERN RAILWAY HOTELS are established at Fusan, Keijo, Heijo, and Shingishu.

For further particulars, please, apply to:—

The Passenger Traffic Manager,
RAILWAY BUREAU,
 Government-General of Chosen,
 Keijo, Chosen (Korea).

昭和三年 十一月一日 發行
 昭和三年 十月廿六日 印刷

發行人 京城鐘路朝鮮耶穌教書會
 編輯人 京城府仁寺洞一九四番地
 美國人 班萬巨

印刷所 京城鐘路中央基督教青年會工業部印刷科印行
 印刷人 橋上洞九八番地
 郭寅雙